

FAMILY VALUES –FACT SHEET-No. 1

MAVAW sat on the recently completed Cabinet Ad-Hoc Multi-Disciplinary Committee to Examine the Status of the Institution of the Family in Trinidad and Tobago and I am proposing that we use the definition of the family used by that Committee to proceed with the Programme, which is as follows: -

- The family is a structure that is a set of relationships and a space, which creates an environment where the social, psychological, physical, spiritual and economic needs of individuals are constantly interfacing. It is an environment in which individuals relate to one another in a variety of capacities and in which the problems of everyday life are worked out. UN 1996.

The Executive Summary of the Report accepted by the Committee, noted that our study found the family to be the core socializing agency and impacts upon its environment, conversely the environment also impacts on the family. Some systems in the environment that significantly influence the values and way of life of families are; *the education and legal systems, religion, the media and the community, with which the families interact on a continuous basis.*

The Challenges to Family Life were identified as follows: -

- Disadvantaged economic situation of low income families, particularly single parent families.
- Poor parenting skills and practices.
- Poor socializing skills in some instances.
- Insufficient and ineffective communication within some families.
- Poor and at times abusive methods of discipline.
- The negative influence of the media/cable
- Migrant and absentee parents.
- A drug culture and its associated criminal sub-culture.
- Changes in community and societal values.

The local data revealed that the most common family form was the unions by marriage. The next most common family form was the extended family followed by single parents, persons living alone and common-law unions. There was a 15% decrease in the number of marriages over the period 1980-2000 and a noticeable increase of approximately 67% in the number of divorces for the same period. The data also reflected a high incidence of domestic violence and family disputes in Trinidad and Tobago.

FAMILY VALUES—FACT SHEET NO 2—PROPOSED FAMILY CODE OF ETHICS.

A code of ethics is a set of statements about appropriate and expected behaviour of members of a professional group, family, school etc. and as such, reflects its values.

The Proposed Family Code of Ethics to be considered and penned in these weeks of the FAMILY VALUES PROGRAMME 2008 by our 103 Family and all other listeners to this specific Programme, with any input from the early childhood field, will be presented to the major policy makers for analysis, acceptance and implementation.

The Proposed Family Code of Ethics will be owned by us, not imposed upon us and is intended for use by all adults in a family environment who work with and on behalf of children, in addition to early childhood professionals doing the same work with children and also with families in early childhood settings.

The Proposed Family Code of Ethics will also give equal focus to the relationships between adults in the family environment and reflect the best practice for cementing a CULTURE OF PEACE in the familial context.

‘Wise moral decisions will always acknowledge our interdependency; our moral choices are ours alone, but they bind us all to those who will be affected by them. So deciding for yourself what’s right or wrong does not mean deciding in isolation’ (Mackay, 2004, p. 242).

New research has allowed significant changes in understandings to emerge that reposition children as citizens with entitlements and rights. Increasingly, children are seen as competent and capable and able to participate in the negotiation of their learning and social experiences.

Additionally, societal and environmental changes at the local, national and global levels impact on children and families with consequent implications for parenting practices and those who work with them.

In recognition of the impact of globalisation and global sustainability, this Proposed Family Code of Ethics will identify ethical responsibilities to work with children and families in order to address global issues locally.

Just as the world has changed for children and families, so it has changed for parents, caregivers and professionals who work with them.

The notion of lifelong learning, reflective practice, researching with children, new methods of documenting and assessing children’s learning, and collaborating across traditional service and discipline boundaries, the

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mutual importance of the caregivers holistic development are examples of contemporary requirements for early childhood professionals and parents.

Inherent in this *Proposed Family Code of Ethics* will be the understanding that children learn within their family and community groups, bringing rich knowledge, a diversity of experiences and identities to their learning.

Sociocultural theories have moved our focus beyond individual children's development to highlight the importance of social contexts to children's learning and development. As children participate and learn in their communities, they in turn influence those communities.

Early childhood communities ought to be spaces and places where practices such as responsive listening and dialogue can build connections and relationships which sustain and advance individual and collective wellbeing.

This *Proposed Family Code* is not intended to and could not possibly provide easy answers, formulae, or prescriptive solutions for the complex issues families face and by extension the early childhood professionals who work with them. As an *aspirational document*, it will provide a basis for critical reflection, a guide for professional behaviour and principles to inform individual and collective decision-making.

The following values and processes are considered central to the Proposed Family Code of Ethics:

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|---------------------------------------|--------------|
| • Respect | Education. |
| • Spirituality. | Inclusivity. |
| • Understanding | Courage. |
| • Democracy | Justice. |
| • Honesty | Integrity. |
| • Social and cultural responsiveness. | Morality. |

The Statements in the Family Code of Ethics could include the following: -

1. In relation to our children, I will: -
2. In relation to my spouse, I will: -
3. In relation to the other adults in the family, I will: -
4. In relation to my Community, I will: -
5. In relation to myself, I will: -

Some of the above Data used was taken from the Early Childhood Australia Code of Ethics 2006.

LET US BUILD A PEACEFUL SOCIETY

By David Law.

WHEN MEN AND WOMEN DO NOT UNDERSTAND THE POWER OF THE EQUATION
SUBTRACTION WILL ALWAYS BE A DISTRACTION
SUPERIORITY MORE OFTEN THAN NOT BREEDS INSECURITY
PLEASE LET US BUILD A PEACEFUL SOCIETY.

WHEN FAMILY VALUES ARE NOW AN ENDANGERED SPECIES
DOMESTIC VIOLENCE STATISTICS JUST A SERIES IN AN EVOLVING MORASS
FORGET THE RACE, JUMP OUT OF YOUR CLASS
LET US BUILD A PEACEFUL SOCIETY.

WHEN SOME OF OUR CHILDREN ARE HOLDING THIS NATION TO RANSOM
CRIME DRUGS VIOLENCE JUVENILE DELINQUENCY MAY NOT GO AWAY EASILY
BLAME IT ON PARENTAL FAILURES, POLITICAL MISERIES
STILL LET US BUILD A PEACEFUL SOCIETY.

WHEN OUR WOMENFOLK ARE TOKENLY HONOURED AND APPRECIATED
GENDER IMBALANCES ARE IMPREGNATED IN OUR CULTURAL PSYCHE
DISMANTLE ALL BARRIERS, ADOPT AN ALL INCLUSIVE PHILOSOPHY
SO WE CAN BUILD A PEACEFUL SOCIETY.

WHEN POVERTY KNOWS NO REGION OR RACE
IT'S TIME FOR US TO SHARE A HUMANE SPACE
BUILD ON SOCIAL CAPITAL, PROMOTE ECONOMIC STABILITY
LET US BUILD A PEACEFUL SOCIETY.

WHEN OUR HOMES HAVE BEEN RIPPED APART BY MORAL AND SPIRITUAL DECAY
AND THE ONUS IS ON OUR WOMENFOLK TO KEEP THINGS AT BAY
PRAY FOR OUR MOTHERS, OUR SISTERS TO COPE
THEIR ONLY AMMUNITION, FAITH AND HOPE
WE MUST BUILD A PEACEFUL SOCIETY.

WHEN MEN ABSCOND, TRUE FATHER FIGURES STILL TO BE FOUND
SINGLE PARENTING BECOMES AN ADVERSARY
THE SILENT RAGE OF A GENERATION, IS MORE THAN A TRAGEDY
MEN LET US BUILD A PEACEFUL SOCIETY.

WHEN POLITICIANS PONTIFICATE AND LEGISLATE ON SOCIAL VALUES
PROVIDING ONLY SHORT TERM ECONOMIC CLUES
THE ROAD TO SOCIAL STABILITY IS LONGER THAN FINANCIAL PRUDENCY
LET US BUILD A PEACEFUL SOCIETY.

WHEN HOUSEWIVES ARE NOT ACCEPTED AS HOME MANAGERS
A PERFECT HOME WILL ALWAYS BE A MYTH
GREATER INCOME BUT NO POWER SHARING
IS NOT THE STRUCTURE FOR SOCIAL FAMILY PLANNING
AVOID THE TENSIONS, DO A FEASIBILITY
LET US BUILD A PEACEFUL SOCIETY.

WHEN WE AS A PEOPLE BECOME VOID OF RACE, CLASS, COLOUR
AND UNITE WITH ONE VIGOUR
TO ERADICATE THE SCOURGES THAT LIMIT OUR POWER
BUILDING A PEACEFUL SOCIETY
WILL NO LONGER BE A DREAM, BUT A PRACTICAL REALITY
PEACE, LET US SHARE THE PROCESS.

Composed by David Law, one of the Management Coordinators of MEN AGAINST VIOLENCE AGAINST WOMEN (MAVAW) for the celebration of International Women's Day 2002 and read by him for the first time at 2.45pm, Friday 8th March 2002 on the Brian Lara Promenade, Independence Square, Port of Spain.

(This was the seventh (7th) contribution to this Day by Men Against Violence Against Women.)



Men Against Violence Against Women

45 River Estate Circular, River Estate, Diego Martin, Trinidad.

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Email: mavawsec@yahoo.com. Web Site: <http://www.mavaw.com>.



DIRECTORS: Christopher Holder, *CHAIRMAN*. Donald Berment, *SECRETARY*. Desmond Persad, *TREASURER*.

Date: Thur/24/Apr/08

Our Ref: mavaw/103/FV-1R

Your Ref:

Mr. Hemant Saith,
Programme Director/Head of News,
103FM,
Level 4, Long Circular Mall,
St. James,
PORT OF SPAIN.

SUBJECT: REPORT ON INAUGURAL
“FAMILY VALUES” PROGRAMME HELD
WEDNESDAY 23RD APRIL 2008.

Dear Hemant,

The three MAVAW members who attended the first “Family Values” Programme at Subject Head believe that the 1 hour session went quite well. David Law, our Assistant Secretary/Director and Dwayne Henderson, one of our vibrant young members and myself were very pleased to interface with the 103 Family and we felt at home with the friendly, efficient announcer Ms. Cheryl.

As we had discussed, after the Introductions, I indicated what MAVAW will like to accomplish with this outreach effort and the proposed structure of “Family Values”. We hope to engage our listeners in a “Poetry Segment”, reading the poems submitted by the 103 Family, relevant to the topic under discussion, in the main, indirectly acknowledging the inherent talent of and inviting expressions of concern from the 103 family.

We are also hoping to have our listeners submit suggestions for the development of a “Family Code of Ethics”, which will be indigenous to Trinidad and Tobago as far as possible and which we feel can be most effective with a collaborative spirit.

These challenges/interaction apart, the work done by Fazeer Rojan on the CD Hanifa, has tremendous value for “inspiration building” and it is our sincere desire to use short pieces from this CD to end the Programme. His consent has already been obtained and Fazeer being part of the in-house 103 Family, I feel committed to treasure such beautiful effort.

Of course the Programme is going to focus on “assisting the listeners” in their daily attempts to face the many issues pertinent to Family Life in our beloved Trinidad and Tobago and your suggestion to deal with the giveaways after the programme is timely, since it is going to give MAVAW the opportunity to do some qualitative telephone analysis of family situations in the target market, discreetly and with full confidentiality.

The 1996 UN definition of the Family was then introduced and some aspects of the most comprehensive study done on Family Life to date identified.

Out of the approx. 8 call-ins, only 3 got through and profited from our first three giveaways: -

1. MAVAW's signal Poem by David Law “Let Us Build a Peaceful Society”
2. MAVAW's Parenting Manual and

3. A dinner for two at our member Dwayne's, Italian Restaurant, to the value of \$TT 300.00.

The *three callers* who got through, although their names were given on "air", I can supply to you on request, allowed us the first attempt at qualitative telephone analysis.

- Caller one, from Tunapuna, who has asked me to mail the *laminated poem* to her, is in an extended family, stays at home whole day and stays tuned to 103 throughout, from 4am to bedtime. She is most likely the grandmother, whose son or daughter live with a spouse and two children, all 103 listeners. She was moved to tears by Fazeer's Piece on mother, as she had been very close to hers, which was why I was so moved when I first heard it too. She feels that this Programme should be re-run in the night so that the rest of the family can also hear it. Suggested time between 9pm and 10pm on a Saturday or Sunday.
- Caller two, from Diego Martin, who has asked me to bring the *Parenting Manual* to her, lives in a sort of nuclear family, visiting father, ailing son, a pair of twin teenage daughters and an avid listener of 103 at home. She also has a cell phone with radio and headset at work so she can do her factory work and still participate in call-ins. Her daughters will profit from this text and was very glad to have material to further their "life skills" development. She has also been very moved by Fazeer's piece and will definitely want to hear re-runs of the Programmes at the same time and date.
- Caller three, from Point-a-Pierre, who won the dinner for two to the value of \$TT 300.00, is in a nuclear family, husband and three children, 11, 13 and 15 and is also an avid 103 listener at home in the afternoon, leaving for work at 4am, and from work between 7am to 3pm. Saturday is the day of choice for the dinner for two but she will like to bring the whole family for dinner, bearing whatever extra cost for the three children, because she is very family conscious and plans activities for family involvement. Again she feels that this type of programming has tremendous value for family development and if is re-run at night, preferably on a Saturday night between 8pm and 10pm, she will "instruct" her children to listen, although they are TV and Computer fans. She did not hear the Fazeer piece.

I will be able to provide you with data which is going to be relevant to the marketing aspect of 103's operation; however, other data related to the counselling function of MAVAW's operation, is going to be recorded in our standard manner.

Our sincere thanks again and I anticipate help from the Ministry of Social Development will be soon forthcoming.

Signed.....Donald Berment, Secretary MAVAW.

Yours In Nation Building
Company No M 1799(95) Charitable Status No F (BUD):7/4/205
G.M. Co-ordinators : David Law, Johnny Bharath.-
P.O.R.O.



Children Live What They Learn.

The Child Who Lives With Criticism
Learns To Condemn.
The Child Who Lives With Hostility
Learns To Fight.
The Child Who Lives With Ridicule
Learns To Be Shy.
The Child Who Lives With Shame
Learns To Feel Guilty.
The Child Who Lives With Tolerance
Learns To Be Patient.
The Child Who Lives With Encouragement
Learns To Be Confident.
The Child Who Lives With Praise
Learns To Appreciate.
The Child Who Lives With Fairness
Learns To Be Just.
The Child Who Lives With Security
Learns To Have Faith.
The Child Who Lives With Approval
Learns To Like Themselves.
The Child Who Lives With Acceptance And
Friendship
Learns To Find Love In The World.

--Author Unknown--.



FAMILY VALUES WITH 103 FM

AND

*MEN AGAINST VIOLENCE AGAINST WOMEN
(MAVAW)*



SIGNED.....DONALD BERMENT, SECRETARY MAVAW.

SIGNED.....HEMANT SAITH, PROGRAMME DIRECTOR, 103 FM